From Jeremiah

The great sermon

By WILLIAM L. TRIMYER

Jeremiah's Greatest Sermon
Lesson for June 15, 1980
Scripture References: Jeremiah 7:1-8::26
Focal Passages: Jeremiah 26:1-6, 11-15
Commissioning Of A Prophet [Jer. 26:1-3]

The name Jeremiah is translated to mean, "The Lord Hurls." Such a title is fitting for the man Jeremiah. The spirit of the man and the prophet Jeremiah creates for us an image of one whose manner of message would appropriately apply to our own world situation.

Neither Jeremiah nor his prophecies were confined in a theological straight jacket, nor were Jeremiah's messages candy-coated or pleasing to the ears of those who heard him. For those who lived during the prophetic ministry of Jeremiah, he was considered a religious radical whose rumblings of doom made him sound like a madman!

The life of Jeremiah constitutes a symbol of Judgment. The lot fell on Jeremiah to witness the destruction and death of his own country.

Following Josiah's reform there was chaos and destruction. Josiah's sons returned to a tradition of doing "that which was evil in the sight of the Lord." It was during the reign of Jehoiakim that God delivered to Jeremiah a message of doom.

Jeremiah took his stand at the Temple Court, a gathering place for the people. Although Jeremiah comes as a prophet of doom, his purpose is to speak of mercy as an option to doom and destruction. Jeremiah faced painful experiences of being ignored and written off as a religious freak. While he spoke of God's mercy and doom, the people frittered away their life.

Jeremiah's Sermon In A Nutshell [Jer. 26:4-6]

The actual Temple Sermon that Jeremiah preached can be read in full in chapter 7. The focal passage in this week's lesson is only a summary of that message. Go back and read chapter 7.

Jeremiah rightly accused the people of putting too much "stock" in the Temple. They had turned it into a shrine rather than a place of worhip. We know that in time all monuments crumble and become as dust. Nothing man-made can ever substitute for the true worship of the Lord.

Jeremiah's attack was also leveled at false religion. The people had turned to idol worship along with their token worship of Jehovah. What this amounted to was a dual worship of two gods.

The Bible and daily living

Quite naturally, the Lord rejected their worship of idols. He would not be second string to the people. Through Jeremiah he sent the message that he would accept their obedience and not their sacrifices.

Jeremiah stressed time and again that the essence of life is to be found in a person's relationship to God. The end result of not hearkening to the voice of the Lord is to reap the whirlwind of destruction. The Lord said he would make Judah like Shiloh, which is a reference to the ancient Hebrew worship center that was destroyed by the Philistines.

Reaction To The Sermon [Jer. 26: 11-15]

The sermon that Jermiah preached was not well received. God, however, instructed Jeremiah not to withhold any words. In other words, don't spare the punches.

The people were so enraged at Jeremiah's sermon that they called for his death. When Jeremiah attempted to arrest the destructive cause of his country, he was "thrown down and trampled upon." Because of what he saw happening, Jeremiah became a prophet, and as a lover of people he became one who was hated by many.

The people saw Jeremiah as a threat to their peace and stability. Because he critized the Temple and the city of Jerusalem, the priests and rulers believed he was blaspheming the name of God. They could not nor would not hear of any talk against their Tefiple or city. Therefore, they regarded Jeremiah as a traitor to his country.

But Jeremiah was not to be done in by the taunts and accusations. He clung tenaciously to his personal convictions and the messages he received from the Lord. His reply to the priests and rulers was to repeat his words again. He did not back down from what he knew to be right.

He stood his ground and affirmed his faith in God.

Jeremiah was not a loner in his stand. He had friends and people in high places who were sympathetic to his cause.

Those who stick their necks out on a limb run the risk of getting their heads "chopped off." Anyone who calls into question ancient tradition or modern practices may be labeled a rebel. Those who seek to right the wrongs of society are often seen as misfits and troublemakers. Anytime the balance is upset, there are those will will seek to quiet the prophets.

But we need these prophets! We need the political, social, economic and religious prophets who will shoot straight with us concerning what they see. Without these who warn us of potential pitfalls, we may find ourselves traveling blindly down the road of destruction.

Dr. Trimyer is pastor of Elon Baptist Church in Pamplin, Va.

Local students named to L.C. list

Three students from the Appomattox area have been named to the Dean's List at Lynchburg College, according to a release from college.

Anne Elizabeth Lawson, Susan M. Rosser and Kathy Faye Johnson have all been placed on the LC dean's list. Anne Lawson is the daughter of Dr. S. R. Lawson and Mrs. Merle G. Lawson. Susan Rosser is the daughter of Mr. and Mrs. Jessie Morton Rosser, and Kathy Johnson is the daughter of Mr. and Mrs. Fred Johnson.

To earn a place on the dean's list at Lynchburg College, a student must earn a grade-point average of 3.5 or more on a 4.0 grade scale.

THE TIMES-VIRGINIAN
(USPS 630-800)
PUBLISHED EVERY THURSDAY BY ATLANTIC PUBLICATIONS, INC.
IN HISTORIC APPOMATTOX COUNTY
APPOMATTOX, VIRGINIA 24522
ESTABLISHED IN 1892

Bill Sherrod.....Editor and General Manager
Frances Paulette.....Advertising Manager
Beck Hudson.....Production Manager
Melaine Fraley.....Classified

Entered as second-class matter at the Post Office at Appomattox, Virginia, under the Act of Congress of March 3, 1879.

Address all correspondence to THE TIMES-VIRGINIAN, P. O. Box 2097, Appomattox, Va., 24522.

Subscription rates: $7.50 a year in Appomattox, and all adjoining counties; All others $9.00, payable in advance.
Member: Virginia Press Association

Single Copy: 20 cents

Williams named acting manager at local bank

Floyd E. Williams, assistant vice president, has been named acting manager of Central Fidelity Bank, Appomattox, to replace Floyd L. Eggleston, vice president, who has requested a six-month medical leave of absence.

Mr. Eggleston's leave became effective on June 2 and was announced by Lloyd Vaughan, chairman of the Appomattox board.

Mr. Eggleston joined Central Fidelity in November of 1968, and was later named vice president and manager of the Appomattox office.

Mr. Williams was employed by the bank in September of 1968, and was promoted to his present position in 1976.

Named to dean's list

Joseph M. Ford of Appomattox and Lisa G. Dickerson of Pamplin recently were named to the spring quarter dean's list at Radford University.

Ford, a senior political science major, is the son of Paul F. Ford of Rt. 2, and Ms. Dickerson, a senior recreation major, is the daughter of E. W. Dickerson of Rt. 2.

A grade point average of at least 3.4 must be obtained before being named to the dean's list.

Letter

Red Cross extends thanks

(Editor's note:) The following letter was submitted by the chairman and the co-chairman of the local Red Cross drive)

Editor:

Thank you citizens of Appomattox County. We would like to express our gratitude and appreciation to all of you in our county who gave and supported the drive.

Thank you to our volunteer workers, to each of you for your help and support, but most of all for your willingness to help when called. This meant a lot.

Thank you to our county paper, the Times-Virginian for the publicity, write-ups and notices.

Thank you WTTX radio station for your help in announcing many times our Red Cross Fund Drive.

It would be impossible to list everyone who helped in our fund drive campaign, but we thank and appreciate each and every one of you who helped in any way.

Sincerely,
Edith W. McCormick, chairman
Nina Beasley, co-chairman

The Lord

He cares

By REV. J. N. WILLIAMS

What a precious word for the weary traveler today is this, "Cast your care on him, for he careth for you."

I need hardly inform any intelligent person that this verse literally reads, "For he has you on his heart."

He who piloted the Great Ark through the deluge with Noah and his family safe on board. He who fed the prophet by the brook from the bountiful storehouse of heaven. He who supplied the widow's curse until the famine was passed. He who watched over the imprisoned Apostle. He who numbers every hair on our heads. He has everyone of us on his great big heart.

What fools we are to try making it all by ourselves.

We tire ourselves out and burden ourselves down with so much that is useless when we have a powerful helper right by our sides.

The pastor speaks

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